**MUST BE TYPED**

**Review the DBQ attached –There is no essay to write however you will be expected to place documents in group (12 points) and ascertain and apply Point of View (24 points)—Total 36 points**

1. List 4 groups, minimum of **JUST** 2 documents per group (3 points each) --12 points total

**EG Doc 3, Doc 4 Both documents are supportive of the French Revolution**

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| Document | Document | Common characteristic? |
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1. **Analyze 5 documents for point of view (4 points each- 1 POINT FOR EACH DESCRIPTION, 2 POINTS FOR SENTENCE..YOU CAN ANALYE MORE THAN 4 DOCUMENTS- IN CASE ON ONE DOCUMENT YOU GET LESS THAN FULL CREDIT)—You should initially describe 2 ways the tone, audience, language, forum, method of communicating and/or time frame enhance or limit the credibility of the document. Then include those issues in a sentence.**

**Example**, Document 5*—“The money changers have fled from their high seats in the temple of our civilization. We may now restore that temple to the ancient truths. The measure of the restoration lies in the extent to which we apply social values more noble than mere monetary profit*”. **FDR 1933 inaugural address.**

**My analysis (you don’t need to include this) Broad audience** – highly supportive- speaking to the choir. Use of **colorful language** to draw a dichotomoy, “ie. Money changers” demonizing industrialists in the 1920s, “ancient truths” rhetorical and more noble values.

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| Doc | Description | Description | Sentence |
| **D5** | **Broad audience** | **colorful language** | **FDR inaugural address using colorful language such as money changers, noble values and ancient truths ,tries to draw support from a general audience as he enter the Presidency and begins his first 100 days.** |
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The Question: Compare middle-class and working-class attitudes toward work and its effect on the worker in nineteenth-century Western Europe. Did any attitudes cross social class lines?

Historical setting: The following documents are drawn from England, France, Belgium, and Germany during the first century of industrialization (1801-1910), when most workers and employers had at most only a generation or two of experience with the organization and technology of factory industry. The documents suggest, then, the attitudes toward work produced by contact with the early stages of industrialization. Workers and their middle-class employers generally had opinions on what work should be and the way in which these ideals compared to work as they actually experienced it.

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| (1)  A Sunday school hymn composed for the English Sunday school movement, which was largely guided by members of the middle class:  How doth the busy little Bee  Improve each shining hour  And gather honey all the day  From every opening flower.  In works of labour or of skill  I would be busy too;  For Satan finds some mischief still  For idle hands to do.  From Isaac Watts, *Divine and Moral Songs for Children,* 1869 |

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| (2)  A report on Manchester textile workers by a medical doctor:  “Prolonged and exhausting labour, continued from day to day, and from year to year, is not calculated to develop the intellectual or moral faculties of man. The dull routine of a ceaseless drudgery, in which the same mechanical process is incessantly repeated, resembles the torment of Sisyphus—toil, like the rock, recoils perpetually on the wearied operative. The mind gathers neither stores nor strength from the con­stant extension and retraction of the same muscles. The intellect slumbers in supine inertness; . . . To condemn man to such severity of toil is, in some measure, to culti­vate in him the habits of an animal  From James P. Kay, *The Moral and Physical Conditions of the Working Classes Employed in Cotton Manufacture in Man­chester*, 1832 |

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| (3)  Another comment on Manchester textile workers by a manufacturer:  “I have visited many factories, both in Manchester and in the surrounding districts, and I never saw children in ill-humour. They seemed to be always cheerful and alert, taking pleasure in the light play of their muscles—enjoying the mobility natural to their age. The scene of industry, so far from exciting sad emotions in my mind, was always exhilarating . . . . The work of these lively elves seemed to resemble a sport, in which habit gave them a pleasing dexterity. Conscious of their skill, they were delighted to show it off to any stranger.”  From Andrew Ure, *Philosophy*  *of Manufactures*, (1835) |

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| (4)  Report by the owner of a textile factory in Lille, France:  “It is simply false to equate the hours of work in our factories with arduous work. My workers, for example, in principle put in ninety hours a week, but I am lucky to get seventy -two hours of work from them. They seize on any occasion to wander around the factory or even walk outside, and to chatter with each other. Sometimes I think that they do not know what work is, and can be made to work only against their will. Really, they are like children, but I wish we could get them to work as hard as our own schoolboys work. I will admit only that my second generation of workers, who grew up in the factory, are somewhat more amenable  From Archives Nationales de  France, F124705, “Report of  Barrois,” 1837 |

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| (5) Management report filed in 1888 by a Ruhr coal-mining company:  “Another very disturbing and damaging factor is the high turnover of workers, which, along with absenteeism, is always a problem. Workers change jobs for various reasons, but in part simply to get some time off from work. They show little concern for main­taining their skill or productivity, for they believe that they are pushed to produce more than men ought to produce in any event, and that if they work too hard the company will simply cut their pay, to get the profit, or reduce the number of jobs and so throw many workers into unemployment. They talk of the old days, when they were not driven so hard. The same feeling causes some of the resistance to overtime shifts, though of course other workers are eager for such shifts to earn extra money.  From Gerhard Aldelmann, *Quellensammlung zur Geschichte der sozialen Betriebsverfasung: Ruhrindustrie (Collected Sources on the History of the Social Management —Worker Agreements in Industry in the Ruhr Area),* Reprinted Bonn 1965 |

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| (6) A personal letter written in Great Britain in 1820:  “The unhappy dislocation which has taken place between the Employer and those in his employ­ment is owing to the steam engine. When the machinery was driven by water, the manu­facturer had to seek out some spot where he could obtain a suitable fall of water, and then his workmen formed the inhabitants of a village around him, and he necessarily bestowed some attention, less or more, on their morals and on their necessities, had knowledge of their persons and characters, and exercised a healthy influence as over men depending on and intimately connected with him and his prospects. This is now quite changed; the manufacturers are transferred to great towns, where a man may assemble five hundred workmen one week and dismiss them the next, without having any further connection with them than to receive a week’s work for a week’s wages, nor any further solicitude about their future fate than if they were so many old shuttles  From Walter Scott, *Familiar*  *Letters*, 1894 |

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| (7) Impressions of a Manchester spinner, 1818:  “Locked up in factories eight stories high, [the worker] has no relaxation till the ponderous engine stops, and then he goes home to get refreshed for the next day; no time for sweet association with his family; they are all alike fatigued and exhausted. This is no over-drawn picture: it is literally true . . . . When the spinning of cotton was in its infancy, there was work for all, and at a proper pace, and in the community of family and friends. This was before those terrible machines for super­seding the necessity of human labour, called steam engines, came into use . . . and work­men lost their power over their labor.”  From *Black Dwarf*, 1818 |

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| (8) Recollection of a child laborer in a British textile mill:  “For several years after I began to work in the mill, the hours of labour at our works did not exceed ten in the day, winter and summer; and even with the labour of those hours, I shall never forget the fatigue I often felt before the day ended, and the anxiety of us all to be relieved from the unvarying and irksome toil we had gone through before we could obtain relief by such play and amusement as we resorted to when liberated from our work. I allude to this fact because it is not uncommon for persons to infer that, because the children who work in factories are seen to play like other children when they have time to do so, the labour is, therefore, light, and does not fatigue them. The reverse of this conclusion I know to be the truth. I know the effect that ten hours labour had on myself  From John Fielden, *The Curse*  *of the Factory System*, 1836 |

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| (9) A miner relating his experiences working in a German coal pit early in the twentieth century:  “The work is becoming increasingly mechanical. No more incentive, no more haste, we muddle along wearily, we are worn out and mindless. My forehead burns like fire. As a consequence of the anemia from which I suffer, I occasionally experi­ence a slight dizzy spell. But in my head it rages and paralyzes me beyond control or without my being able to think. When it becomes unbearable I stop my slow, energyless working. I then sit on the side wall of the mountain in order to slurp the last remaining coffee . . . . And that is not all; the spirit too, the conscience of the individual, degenerates. And one drudge, grown vacuous through his work, is put beside another one, and another one and finally this ‘modern’ circle has closed in on the entire working force.”  From Adolf Levenstein, Aus  der Tiefe, Arbeiter Briefe  (*From the Depths: Workers*  *Letters*), 1905 |

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| (10) Comments of an early twentieth-century Belgian coal miner:  “As if the bosses weren’t enough, most of my workmates and I feel the pressure of some of our own fellows. A few are eager beaver types. They’ll always try to fill the most wagons with coal or work overtime when we’re asked. Some of them have special expenses of course, like a sick child and then that’s all right, but some just seem to want to show the bosses how good they are, and make more money, and they don’t care how they make us look or what they do to our jobs. They are to­morrow’s foremen, or worse. Then we have the Flemish peasants, fresh from the countryside. They have no skill, they’re dangerous to work with, but they just plod along like animals. And they call us bums for taking our breaks and a day off to play now and then. They too will do anything they’re told, work any hours, as if they were still on the land. Most of them hope to go back in any event, and they don’t care about a sensible life here.”  From Jules Lekeu, A Travers le Centre: Croquis et moeurs; enquete ouvrière et industrielle (*Through the Center: Sketches and Customs; An Investigation of Labor and Industry*), 1907 |